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evil, and speaking what is good, and that the two things cannot exist together in any one permanently.

The order established by Him who made and who governs us,—in other words the order that belongs to such a being as man,—is that what is in his heart, which makes his very life, should prevail in those parts of him which are not his very life, but more or less intimately connected with it: that he whose heart is good, should think what is good, believe what is good, speak what is good, and do what is good; and that he whose heart is evil should think and believe, and, so far as external restraints allow, speak and do what is evil. We see from the passage quoted that the nature of man by creation is such that the mouth speaks from the abundance of the heart, that whatever is different from, or at variance with this, is not from eternal principles, and must of necessity be temporary. If a good man — a man whose heart is a treasure of good affections — thinks or believes, speaks or does anything which is not good, it is from some cause which is not vitally connected with him, and which will give place to that which accords with the good treasure in his heart; and if a man whose heart is a treasure of evil things, thinks, believes, speaks or does anything that is good, it has no living source in him, it does not belong to him, and it will give place to that which agrees with his life.

"From the abundance of the heart the mouth speaketh."

By the heart we know is meant the will of man, the seat of his affections and loves.

It is plain, also, that by the mouth is meant the mind or understanding; because with the mouth we converse and express thoughts and opinions; and we must suppose when it is said that the mouth speaks from the heart, that the action of the mind, the understanding, the thoughts, the opinions, the faith, which the mouth expresses, are also from the abundance of the heart. When it is said that the mouth speaks from the heart, it means that the understanding thinks, reasons, concludes, and believes from the affections and loves of the will. From this we see that it is an eternal principle

that the opinions and faith of a man will accord with his loves; and hence that no sound opinion and no true faith have any fixed abode in a man, unless he is in genuine good loves.

But the remaining portion of the passage places this idea in still clearer light: —

"But I say unto you that every idle word that man shall speak, they shall give account thereof in the day of judgment."

What is an idle word? Idle words are words which are not *employed*,— are not doing their proper work. The proper work, the use of words,— as we learn from the expression, "From the abundance of the heart the mouth speaketh,"— the proper use of words, is to bring forth — to give an intellectual form to what is in the heart — the will. Words that do not express, and do not give an intelligible form to what is in the will, are idle words,—words at play, and not words at work. If a good man says words to which the good treasure of his heart does not prompt him, they are idle words; and if an evil man says words that do not give the true expression to the evil treasure of his heart, they are idle words. If a good man should, under any circumstances, speak with levity of sacred things, or if an evil man should speak with apparent reverence of such things, their words would be idle because they would not be doing their work,—would not be giving the proper expression to the loves. If a bad man should say that there is a God, a heaven and a hell, and that the good go to heaven, and the evil to hell, his words would be idle; because his mouth does not speak from the abundance of his heart; his words are at play, and not at work, for in his heart he denies that there is a God, or a heaven or a hell.

Idle words, then, are words which are not from the heart. For every idle word men must give account in the day of judgment.

To give an account in the day of judgment as to idle words is to be tried, to have it fully and certainly tested, as to whether our words are idle or not; whether our opinions and our faith are in agreement with what is in our heart or not. That the result of this judgment will be that every idle word

will be separated; that everything of thought, of opinion, and of faith, that does not agree with the love of the heart, will be removed, is most clear from what follows: "For by thy words shalt thou be justified; and by they words shalt thou be condemned." Certainly no one could be justified by his words, unless they were in agreement with goodness in his heart; and no one could be condemned by his words, unless they were the true and proper form of evil in his heart.

It is abundantly evident from the passage before us, then, that man can have no true faith, no faith that has in it any saving quality, unless his heart is a treasure of genuine goodness.

That such is the relation between man's faith and the love of his will is clearly manifest, in another passage of the Gospel: —

"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."

Afterwards it is said,—

"But those things which proceed out of the mouth, come forth from the heart."—MATT. xv. 11.

It is very evident that what is here said about the mouth, of what goeth into the mouth, and what cometh out of it, is not to be understood merely in its literal sense; for what cometh out of the mouth is said to come forth from the heart, and from the heart are said to come forth evil thoughts, murders, etc. We know that nothing literally proceeding from the heart, comes out of the mouth; and that there are in the heart, understood literally, no such things as evil thoughts or murders. The heart in which such things have their origin is an evil will. And as evils reside in an evil will, they come forth by the mouth, only in the sense that the mouth utters thoughts which the understanding thinks from those evils.

We may hence see clearly that by the mouth here is meant that part of the mind of which the mouth is the organ, namely, the understanding. We can see, also, that by what goeth into

the mouth, is meant what is received into the understanding or thoughts from without; and by that which cometh out of the mouth, that which the understanding thinks from within—from the loves of the will. The declaration that that defiles a man which comes out of his mouth, and not that which goes into his mouth, therefore means that evil thoughts, thoughts favoring murder, impurity, theft, false witness and blasphemy, defile one if they come from evil in his will; but not if they come from without,—if, instead of arising from active and cherished principles in his will, they enter the thoughts, by reading or some outward suggestion. Now evil thoughts, thoughts favoring evils, are essentially the same in themselves whether they come from within or without; and hence the reason why they do not defile a man when they come from without, and do defile him when they come from within, is, that in one case they belong to the man—make a part of him, and partake of his life—and in the other case they do not.

This is most strikingly illustrated by the *reason* that is given why what enters the mouth does not defile a man. The case is perfectly illustrated by a corresponding fact connected with taking food into the mouth, and partaking of natural food. The food which is taken into the mouth does not of necessity all, or even any of it, enter into the vital organism of the body and form a part of it. The food passes into the stomach, and if there is any portion of that food which the body needs for the nourishment of any of its parts, it has the means of abstracting such portion from the mass, applying it to the use, and rejecting the rest; and if any substance is introduced into the mouth and stomach, no part of which is wanted, the whole is rejected.

Just so it is with man's mind or spirit. What is introduced into our thoughts and memory from without, is as food received into the mouth and stomach. If there is anything received in the thoughts which the soul needs for the sustenance of its life, if there is anything in it which the love of the will, which essentially makes the life, desires, that is taken and appropriated, and the rest is rejected. Hence evil thoughts,

thoughts of murder, theft, blasphemy, and the like evils, merely as entering from without, do not defile a man, because they are not yet his, and make no part of him. If he is in good loves, if they occupy his heart, he will reject the evil thoughts as a healthy man would reject poison, if it were introduced into his digestive organs. But if a man, from evil in his heart, finds thoughts of murder, hatred, impurity, and fraud, agreeable to him, and, from the love of his will, favors and adopts them, then they become a part of himself; they become his in such a sense as afterwards to come forth from his heart. They then actually defile him.

Now the case in regard to things of the understanding and thought that purify and that do not purify a man, is precisely similar. Good thoughts,—thoughts of sacred things, of the Lord, of heaven and hell, of love, of purity, of sincerity,—thoughts of such things as make true faith, entering from without and occupying the memory, do not purify a man. In that condition they are as food undigested. They do not at all, as a matter of course, enter the soul's life. But if there is in the will—in the heart—a love for any portion of them, that portion is separated from the rest, and actually becomes united with goodness in the will, and then it purifies the man. Whatever of truth enters into our thoughts, that is not thus united with our life, makes no real part of us, does not purify us, and gives us no true faith.

That there can be no real belief of truth which a man does not love, and thus no real faith, is evident from things within the range of common observation. If men feel a dislike toward any one, especially if they hate him, they are disposed to think bad things of him. They are disposed to believe of him reports that are unfavorable, and indisposed to believe those of a contrary character. If facts of a favorable character that cannot possibly be disputed are alleged of the person hated, those facts are turned away from and lost sight of as much as possible. So they who love any one are disposed to think well of him, and indisposed to think ill. They readily believe what is favorable; they are unwilling to believe what is unfavorable. If adverse facts which they

cannot dispute appear, they are disposed to turn away from them. They are not willing to entertain a faith not in agreement with their love. That there is such a connection between the faith and the love, appears again in a most striking manner in the fact that they who do not love God, though they live and move, and have their being in him, yet can deny his existence.

From what has been explained we may know then, *first*, that man's mouth speaks from the abundance of his heart; that he thinks and has faith in truth according to the goodness in his will; *second*, that any truth, in which one may appear to have faith, that is not united with goodness in the will, will be separated at the judgment; and *third*, that any truths which merely enter the thoughts and the memory, and are not adopted and appropriated by a love of goodness in the will, do not enter into the life of the spirit, and are rejected. From this the inference is clear, that in order to the existence of true, saving faith, a man must be in the exercise of good affections.

Having considered thus much in regard to the nature of true faith, let us now inquire how it is to be obtained,—how we are to possess the good treasure of the heart, without which it cannot have an existence.

The way, and the only way, in which man comes under the influence of goodness, so as to desire to know, to be willing to acknowledge, and to have faith in the truth, is by putting away evils, by repenting of them, and shunning them as sins before the Lord.

It is essential to true repentance before the Lord that a man should actually see in his thoughts and the intentions of his will, if not in his acts, some particular quality that is contrary to the Divine will. It is not repentance to acknowledge in general terms that one is a sinner, without a distinct acknowledgment and confession before the Lord of a particular sin or sins. But if a man, withdrawn from thoughts of the observation of the world, looking within himself, exploring his secret thoughts and purposes, observing what he is inclined to do, finds a definite form of evil, confesses it before

God, resists it as a sin against Him, desists from it, and prays for victory over it, he exercises true repentance—the repentance which is attended with a real removal of evil—such a removal of it as prepares the way for what is good to be introduced by the Lord, and thus prepares the way for the formation of a treasure of goodness in his heart. There is, indeed, there *can* be no good in us that is from ourselves; but when we thus exercise true repentance, the Lord enters and there is good in us from Him. That this is so we see clearly from the Lord's declaration. He says,—

"If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."—JOHN xiv. 23.

Some of the Lord's words are in effect that we sin against him if we cherish in our minds ill-will or hatred towards others, or other feelings that tend to their injury. Now when from regard to him, we examine ourselves, see definitely evil which His words forbid, and desist from it, we give the proof of love which he points out—we keep His words. We fulfil the condition of His promise. And what is that? It is in effect that He, with all the Divinity, with the Father who is in Him and who makes one with Him, will be present continually with us. But the way in which the Lord is present with us is not in an outward form, but by the Holy Spirit, which is His Spirit. The meaning of the Lord's declaration is that his Spirit will abide in those who keep his words. It is His Spirit, always present in the hearts of those who keep His words, that constitutes the treasure of goodness. His Spirit is good; it is only good, and with those who keep His words it constantly abides as a fountain of good. The Lord, then, by his Spirit, opens in the hearts of those who, by exercising true repentance before Him, keep his words, a perennial fountain of good affections.

This is that abundance of the heart from which the mouth speaks when it speaks what is good. It is this which makes a man love to think from the truth, and which gives him faith in it. It is from this that a man really thinks and believes

that there is a God, a heaven, and a hell; and it is this that makes him really acknowledge and have faith that he who does good goes into heaven, and that he who does evil goes into hell. The means, then, by which a man becomes capable of exercising genuine, saving faith, is performing true repentance, confessing his sins before the Lord, and putting them away.

There is an incident recorded in the Gospel of Luke which is very instructive as showing the effect of repentance in preparing for goodness or true love in the heart, and as showing the effect of this love in giving birth to saving faith: The Lord was invited by a certain Pharisee to eat with him. A woman of the city, who was a sinner, being made aware of this, came with an alabaster box of ointment, stood at the Lord's feet weeping, washed His feet with her tears, wiped them with her hair, kissed them, and anointed them with ointment. The Lord perceived that the Pharisee had unpleasant thoughts concerning this, as, that if He were a prophet He would know that the woman who touched Him was a sinner. On perceiving this, the Lord spoke to him of a certain creditor who had two debtors, one of whom owed him five hundred pence, and the other fifty, and both of whom the creditor forgave. Then He asked the Pharisee which would love him most. The answer of the Pharisee, which the Lord affirmed as correct, was, he to whom he forgave most. The application was then made to the case of the woman and the Pharisee. She loved much because she was forgiven much. The Pharisee loved little, because he had little sense of his sins, and was forgiven little.

The woman in coming weeping to the Lord, in washing his feet with her tears, and wiping them with her hair, showed a deep sense and acknowledgment of her sinfulness, and represented those at all times who have a vivid sense of evil in themselves, and heartily confess and repent of it before the Lord. In the much love of the woman after her forgiveness, we are instructed of the much goodness which they receive and feel who exercise deep, sincere repentance. We now proceed to the instruction contained in the incident respecting

saving faith. Nothing has yet been said in regard to faith. Deep, heartfelt repentance has been brought to view, and also a warm and tender love resulting therefrom, but nothing concerning faith. Finally, however, to conclude all, the Lord said to the woman, "Thy *faith* hath saved thee; go in peace." Why is this? It is because when by true repentance evil is removed, and by the presence of the Holy Spirit there is genuine good love in the heart, then there is a desire for the truth. The truth is loved and believed. There is a true living faith in it. It is appropriated in the life. From love there is life according to the truth; and this effects salvation.

The idea has been, and doubtless is, entertained by many that the exercise of saving faith is a work attended with little difficulty,—a work which can at any time be easily performed. If we would have correct views on this point, we must bear in mind the manner in which it is related to love and repentance. We must bear in mind that faith is utterly impossible without love; and that equally impossible is love without repentance. If, then, we would avoid the condemnation of those who believe not, we must beware that we are not prevented from seeing, confessing, and repenting of our sins before the Lord.

JOSEPH PETTEE.

---

WHY shouldst thou fill to-day with sorrow
About to-morrow,
My heart?
One watches all with care most true,
Doubt not that He will give thee too
Thy part.

Only be steadfast, never waver,
Nor seek earth's favor,
But rest;
Thou knowest what God wills must be
For all His creatures, so for thee,
The best.

—*Paul Flemming.*

## EVENING PRAYER.

The fleeting hours have brought the close of day;
The light is fading from the western sky.
Here from my couch I watch each changing ray,
While evening shadows softly gather nigh.

Beautiful twilight! rosy, misty veils
Seem draped around, excluding anxious care
And all unrest; calm, trustful thought prevails.
Be hushed, my soul! it is the hour of prayer.

"Our Father." All that's loving, wise, and kind
Is thus expressed, deeply the heart to move;
In one broad chain of brotherhood to bind
The human family in bonds of love.

"Who art in heaven." Not in some realm remote;
Our spirit eyes, now closed, view not the place,
Though airs celestial all around us float,
As sleeping babes see not their mother's face.

Bow down, oh pleading spirit; softly breathe,
With love devout; thy earnest heart aflame
Shall from its altar truest incense wreathe,
While every pulse throbs "Hallowed be Thy name."

"Thy kingdom come." No selfish crowding then
Will crush the tender flowers; no sin alloy;
When love and wisdom rule the hearts of men,
This earth, like Eden, will be full of joy.

In my poor blindness, seeing not Thy plan,
Shrinking from pain, a weak and erring one,
When trials come, oh help me, that I can
Trust Thy dear love, and say "Thy will be done."

"On earth as 'tis in heaven." Almighty One!
Thy love must choose for me the wisest way.
Thy will, dear Father, not my will, be done,
Until Thy will shall be my will alway.

"Give us this day our daily bread." Indeed
Not for the flesh, I crave for that the least;
My heart is hungry; in my spirit's need
Spread Thou the table that my soul may feast.

When in impatience led to oft complain;
When others' faults long in the memory live;
Come in my heart with loving peace to reign;
Teach me forgiveness, Lord, "my sins forgive."

So thoughtless we, our careless steps oft stray;
In hours of danger each resolve forgot;
Thou knowest all our weaknesses, we pray
"Into temptation," Lord, oh "lead us not."

"Deliver us from evil," from the foes
Within, without, that wait for us each hour.
"Thine is the kingdom." Who shall Thee oppose?
Who, loving Father, can but trust Thy power?

"Thine is the kingdom," mighty Lord and King.
"Thine is the power"; Thou canst uphold me when
My sorrows and my griefs to Thee I bring.
"The glory Thine forevermore. Amen."

Ellen F. Cornell.

## LIFE'S CHAIN.

A chain of subtle influence
Binds time to time, and land to land;
And every being is a link
To form the world-embracing band.

Each deed to-day, or small or great,
Will fall in life's unresting sea;
And spreading ripples, circling out
Will break on shores of time to be.

And as we calmly talk to-night,
Our very hearts may larger grow
With lasting breadth, from simple words
On noble deeds of long ago.

Selma W. Paine.

## AUTHORITY IN THE NEW CHURCH.

If we would determine the nature and bounds of the authority of the writings of the New Church, we should consider the subject apart from those questions which are collateral or dependent. These we shall be able to decide with less liability to error, after the broader question on which they depend has been carefully surveyed and accurately answered. The question before us is strictly, In what attitude has Swedenborg by his own declarations placed himself before the reader and before the world? To him we must look for an answer. The nature of the office he was appointed to fill, and of the work he did, and what were the special qualifications which he brought to its performance, we must learn from his own lips. For to those who acknowledge his claims, his answer is final. Those who do not, will take no interest in this discussion.

We are told, then, by Swedenborg, that within the letter of the Word of the Lord there is a spiritual sense, which had been quite unknown to men. But after the lapse of many centuries, in the fulness of time, this spiritual sense was by him laid open. He tells us he had been called to this work by the Lord himself, who had specially prepared him for it from his infancy up. After this preparation and this call, he, giving up all other pursuits, devoted the remainder of his life to the work. To support these statements, it is not needful to quote his own words here; they are familiar to all readers of his books.

That sense, when unfolded, is found to be, in all its amplitude of meaning, a description of the glorification of the Lord, and of the regeneration of man, and an account of the rise and fall of churches. The last book, the Apocalypse, contains a prophecy of the state of the Christian Church at its end, and a prophecy, likewise, of a new church which, with new doctrines, would succeed that which had become devastated. Moreover, the spiritual sense is shown to contain doctrine to

instruct us, and, besides, it reveals much relating to heaven, hell, and the world of spirits. These things he says speaking of vastation, "no one can know but from revelation, for man has no knowledge of the things which exist in the other life except from revelation; . . . nevertheless they are extant in the Word as to every series and process in its internal sense. Because, therefore, the man of the Church is in no affection of knowing truth from the Word, . . . therefore he knows nothing at all concerning the state after death, nothing concerning heaven, and nothing concerning hell."—A. C., n. 7502.

The spiritual sense of the Apocalypse is said by him to contain a prophecy that in the last times that spiritual sense itself would be laid open. To quote his own words, "It was foretold by the Lord in the Apocalypse that after the last judgment was accomplished, genuine truths were to be disclosed, a new church was to be established, and the spiritual sense to be unfolded."—D. P., n. 264; H. H., n. 1. This was to have been done by means of a man (T. C. R., n. 779), and that man was none other than he himself. He thus solemnly declares himself to be pointed out in that prophecy, —if not in direct terms yet by undoubted implication,—as a messenger of Divine truth on which a new church, the crown of all preceding churches, was to be founded, and by the acceptance of which truth that church was to be built up among men.

Thus Swedenborg connects himself with the foretold Divine purpose of opening the spiritual sense, with the revelation and spread of new doctrines, and thus with an authorized interpretation of the Word itself, from which that sense and those doctrines are drawn forth. If this claim be unfounded, it is blasphemous; but, if true, the seal of authority and infallibility is stamped upon his teachings. The only qualification permissible is, that the teachings thus distinguished must lie strictly within the limits defined by the nature of his office.

The internal sense and the doctrines contained in it were not revealed to Swedenborg by the opening of his spiritual senses alone, but also by the illustration of his understanding.

He says expressly that "neither angel nor spirit instructed him in any point of doctrine drawn from the Word, but the Lord alone illustrated and taught him."—D. P., n. 135. But those senses were opened in him that the knowledge so derived might be given to men to dispel ignorance and unbelief. But that was not the only reason. In his explication of the internal sense of Genesis and Exodus, and in other places, a new system of psychology is set forth, so profound that it is yet almost like an unexplored region, yet what we do learn of it is acquired through statements of principles illustrated by "things heard and seen." As means of instruction, the one is the complement of the other. And the method is normal and efficient; and if we had space at command, it could be readily proved to be so by reference to Swedenborg himself. Let any reader look into his own mind and he will see that all that he knows of New-Church theology and philosophy is harmoniously interwoven with what he has been taught concerning angelic and satanic life, and the laws of order in the spiritual world. And it would be difficult to give any other explanation than that here indicated of the fact that Swedenborg's spiritual senses were opened for several years continuously before he prepared his first volume for the press.

Another and a conspicuous purpose of these disclosures is the verification of his own statements affecting points of doctrine. Some passages in proof of this will be cited below.

The way in which the new doctrines were revealed to him from the Word, and the means whereby he spiritually saw and heard, are discriminated by Swedenborg, but never in such a manner as to imply unequal reliability. But in an article which recently appeared in one of our periodicals a writer "calls special attention to the distinction between the doctrines of the Church drawn from the Word," and "the things stated by Swedenborg from things heard and seen." He says, "Except so far as the latter are confirmed from the Word, they are merely addressed to our rational understanding;" and "we must not confound the two things."

Swedenborg's account of things heard and seen in the other world make up the entire book entitled "Heaven and Hell."

They are the subject of all his memorable relations, and they are scattered throughout nearly all his other works. Altogether they form a large part of the entire body of his writings. And there can be no doubt that the writer here quoted means to say that all this is "merely addressed to our rational understanding," and is therefore open to question.

This is an unwarranted and mischievous assertion. It is that writer's estimate of Swedenborg, and it is the estimate of those who deny his mission; but not a word from Swedenborg himself can be found to support it. It is a mere conjecture, and, with intelligent readers, it scarcely needs refutation. The cause of the New Church cannot be helped by such a lame and poor apology. It is a confession of weakness, and is not much short of an admission that Swedenborg's asseverations are not trustworthy. It may be said that this is an unfair inference But for revealed truth there can be no halting acceptance. Doubt, equally with denial, is incompatible with a belief that it is what it claims to be. Superior intellectual qualifications and enlarged opportunity make Swedenborg, when thus doubted, the first indeed among his equals, and the chief of seers; but his revelations of things "heard and seen" fall within the class of which the Koran, the Book of Mormon, and the published mutterings of spiritualistic mediums are samples. For there is no half-way place between revealed truth itself and that which puts forth the claim of being such, and is acknowledged to be such, and yet awaits the judgment of those who set themselves up to pass upon matters of which, in the nature of the case, they must be ignorant; that is, to pass on the veracity of the messenger, or the soundness of his "rational considerations"; to decide, indeed, whether revealed truth be true.

It falls within the general scope of our subject, not to answer these objections, but to show by Swedenborg's own declarations the importance and trustworthy character of his revelations concerning the spiritual world.

Their importance has been already touched upon under three heads. A few specimen passages of the classes to which they belong are here quoted. The intelligent student of the

writings can readily produce many more of each class in which the statements found in these here quoted are substantially re-affirmed.

As stated above, one purpose to be accomplished by the opening of Swedenborg's spiritual senses was to make known what he heard and saw, that he might thus enlighten an ignorant and unbelieving world. Almost the very first of his published words as they stand in the Introduction to the "Arcana Cœlestia" are these:—

"These first chapters of Genesis . . . contain arcana which were never heretofore revealed. . . . The first chapter of Genesis, in its internal sense, treats of the new creation of man, or of his regeneration in general, and of the Most Ancient Church in particular; . . . but that such is the case it is impossible for any mortal to know except from the Lord; wherefore it is expedient here to premise that of the Lord's Divine mercy it has been granted me now for several years to be constantly and uninterruptedly in the fellowship of spirits and angels, to hear them speak, and in turn to speak with them; hence it has been granted me to see and hear astonishing things which are in another life, which have never come to the knowledge of any man, nor into his idea. I have there been instructed concerning the different kinds of spirits; concerning the state of souls after death; concerning hell, or the lamentable state of the unfaithful; concerning heaven, or the most happy state of the faithful; especially concerning the doctrine of faith which is acknowledged in the universal heaven."—A. C., n. 4, 5.

And in the Introduction to the work on Heaven and Hell, he says,—

"The man of the Church at this day knows scarcely anything concerning heaven and concerning hell, neither concerning his life after death, although they all stand forth described in the Word; yea, also many who were born within the Church deny those things, saying in their heart, Who has come thence and told? Lest, therefore, such denial . . . should also affect and corrupt the simple in heart and the simple in faith, it has been given me to be together with angels, and to speak with them as man with man, and also to see the things which are in the heavens, and the things which are in the hells, . . . that thus ignorance may be

enlightened and incredulity dissipated. That at this day such immediate revelation exists, is because this is what is meant by the Coming of the Lord."—H. H., n. 1.

This language is unequivocal and emphatic. It needs not a word of comment, nor is it needful to bring forward any other passages of the same character,—of which, indeed, there are many,—to sustain the position taken.

In his explications of the spiritual sense of the Word, Swedenborg has laid open a new system of the philosophy of the human mind. Without an understanding of that system, at least in some degree, it is impossible to understand those explications. In spiritual things leasts are as the greatest. The mind of man is a wonderful spiritual organism, the prototype of which is the universal heaven with its order, form, and laws. These, thence, established in the mind, determine its structure, direct its growth, and regulate its operations. Correspondence, influx, discrete degrees in successive and in simultaneous order, and the like, obtain in both. Hence Swedenborg's explanations of the internal sense, in which he describes the organic structure of the mind, and its operations in the process of regeneration, are inseparable from his revelations of things heard and seen in the spiritual world. Abstruse principles are in this way made to become objects of description.

I shall adduce but one passage which relates to this topic. The writings abound in illustrations of the method in question, but it is unnecessary to quote more than the one which follows: —

"Inasmuch as, by the Divine mercy of the Lord, it has been granted me to know the internal sense of the Word, in which are contained the deepest arcana, such as have never heretofore come to the knowledge of any one, nor can come, *unless it be known how things are in another life*, for most things which are in the internal sense of the Word regard, describe, and involve those things; it is allowed me to lay open the things which I have heard and seen now for several years, in which it has been given me to be in the fellowship of spirits and angels."—A. C., n. 67.

I need not bring forward quotations to prove that Swedenborg verifies the existence of an internal sense in the letter of the Word by declaring that the Word in that sense is with the angels. But one or two passages of another class I cite. In A. C., n. 5, already quoted, we have Swedenborg's explicit declaration that one of the objects to be accomplished by the opening of his spiritual senses was his instruction "concerning the doctrine of faith which is acknowledged in the universal heaven."

The language quoted below, found at the very beginning of two important works, is deliberate, impressive, and convincing. The chief doctrine, on which all other doctrines depend, is here solemnly declared to be the doctrine of the universal heavens.

"In the following pages, by the LORD is meant solely the Saviour of the world, Jesus Christ; and he is called Lord without the other names; he is acknowledged and adored as Lord in the universal heaven, because he has all power in the heavens and in the earths. —A. C., n. 14.

"The first thing will be to know who is the God of heaven, since all other things depend on that. In the universal heaven no other is acknowledged for the God of heaven than the Lord alone."—H. H., n. 2.

Let any one who has been led to believe in the writings of the New Church, ask himself, right here, if he cannot sincerely acknowledge that in him the obduracy of unbelief has yielded to conviction through the influence of these assuring words? Then he may learn to know something of the value of those relations which are called simply "things heard and seen."

Up to this point the treatment of this division of the subject has been confined to some of the important uses to be served by these revelations concerning the spiritual world. We have two other considerations to lay before the reader with which we shall conclude our observations on this branch of the subject.

Men who believe in Swedenborg's mission ought never to overlook or forget that he declares that the disclosures con-

cerning the spiritual world and of the principles of the new philosophy which underlie, and help us to understand, his explanations of the internal sense, were revealed by the Lord for the New Church. Receivers are quite commonly agreed, it may be presumed, that the doctrines, as distinguished from these disclosures, are of Divine origin. But the internal sense, which he asserts was dictated to him from heaven (A. C., n. 6597), is the repository of those doctrines, and its explanation involves the setting forth of the principles of the philosophy, and of his revelations of things heard and seen in the other world. Hence they, too, it would seem, are from the same Divine source; but we are not left to depend upon unsafe or possibly inconsequent inferences.

In the works of Swedenborg all the subjects which he has treated may be classified and grouped nearly or remotely under these categories: The Spiritual Sense; Correspondences; The Future Life; Heaven and Hell; The Spiritual Sun; The Last Judgment; The Holiness of the Scriptures; Discrete Degrees; The Doctrines of the New Church; The Inhabitants of other Earths than Ours; Conjugial Love; and The Lord, the God of Heaven and Earth, One both in Person and Essence.

All these are declared by Swedenborg to be revealed at this day by the Lord himself. In his closing words, when Swedenborg was about to finish up his work, we read his last impressive asseveration that the truths made known by him in those immortal volumes, the writings of the New Church, were not his; they were revelations from the Lord himself.

In that last memorable relation (T. C. R., 846–850) we read, that at this day "the Lord has revealed secrets which in excellence exceed the secrets hitherto revealed since the beginning of the Church." What those secrets are, may be seen just above, where they are recited. Then we read these memorable words: —

"I foresee that many who read the relations after the chapters, will believe that they are inventions of the imagination; but I assert in truth that they are not inventions, but were truly seen and heard; not seen and heard in any state of the mind buried in

sleep, but in a state of full wakefulness, for it has pleased the Lord to manifest himself to me, and to send me to teach those things which will be of his New Church, which is meant by the New Jerusalem in the Revelation, for which end He has opened the interiors of my mind or spirit, by which it has been given me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now for twenty-seven years. Who in the Christian world would have known anything concerning heaven and hell, unless it had pleased the Lord to open in some one the sight of his spirit, and to show and teach [him]?"

I have not space at command to quote the whole of this Relation. But may I not say that I cannot see how any man, who professes to believe in the credibility of Swedenborg, can read that Relation entire, with the important question uppermost in his mind which has engaged our attention through these pages, and doubt for a moment that the writings to which that memorable Relation so significantly points, contain truths authenticated in a way and manner as writings never were before,—the Holy Scriptures alone excepted,—and that they are indeed of Divine origin, and the repository of the infallible truth?

The Memorable Relations are, however, regarded by some persons as in some sort of a way inferior to the other writings. Just how they are "discriminated," as it is called, I don't know, and I may perhaps be pardoned for saying that I doubt whether they who make this assertion know themselves. I quote a single passage. One, however, is quite enough. It is this:—

"It has pleased the Lord to so prepare me to the end that the state of heaven and hell, and the state of the life of men after death might not be unknown and sleep in ignorance, and at length be buried in denial. Nevertheless, ocular proofs on the subjects above mentioned cannot here be adduced because of their abundance, but they have been adduced in the work on Heaven and Hell, and in the continuation concerning the spiritual world, and afterwards in the "Apocalypse Revealed," but especially in regard to the present subject of marriages in the relations which are annexed to the several chapters of this work."

One thing more — and that indeed an important aspect of this question — and I shall have done with this division of the subject. It has been already pointed out that there lay hidden in the spiritual sense of the Apocalypse a prophecy that in the last times that sense itself would be revealed. Moreover, there was likewise concealed within that sense, the prediction that in the last times knowledges concerning spiritual things, other than those which immediately concern the opening of the internal sense, notably those in the work on Heaven and Hell, and by fair inference in the Relations, would be spread abroad for the instruction of men. I know that this is a statement which, if true, carries with it momentous consequences; but I do not see how in presence of the proofs it can be denied. He says,—

"It was foretold by the Lord in the Apocalypse, that after the Last Judgment was accomplished, genuine truths were to be disclosed, . . . and the spiritual sense to be unfolded. That genuine truths were then to be unfolded is foretold by these words in the Apocalypse: 'He that sat upon the throne said "Behold I make all things new."' That the spiritual sense of the Word is then to be revealed is understood by the White Horse; He that sat upon which was called the Word of God, and who was the Lord of lords, and King of kings."—D. P., n. 264.

Let it be noted that Swedenborg here distinguishes between the prophecy of the disclosure of genuine truths, and the prophecy of the unfolding of the spiritual sense of the Word. In the first instance we are referred by the author to the APOC. xix. 17, 18. The internal sense of these words is found in "Apocalypse Revealed," n. 832; and there we learn that "the genuine truths then to be unfolded" (D. P., n. 264) are truths "in every sense, degree, and kind." This, it seems fair to say, covers the whole ground. But the position taken is strengthened, not to say confirmed, by this pointed extract from the Introduction to the work on Heaven and Hell. In giving the internal sense of MATT. xxiv. 29, 30, 31, he says,—

"By those words of the Lord it is meant that in the end of the Church, when there is no longer love, and thence no faith, the Lord is to open the Word as to its internal sense, *and then he is to reveal arcana of heaven.* The arcana which are revealed in what now follows, are concerning heaven and concerning hell, and at the same time concerning the life of man after death."

Here I must close. I have attempted to confine this discussion strictly within the limits set out in the beginning. It matters not, it seems to me, whether the inspiration of Swedenborg be affirmed or denied unless the signification attached to that word is out of dispute, which it generally, or always, is not. No matter what the method by which through Swedenborg these truths were made known to the world; for if from the Lord, they are made known by His own chosen method. The question is, Are these truths revealed by the Lord, or are they the recorded reveries and speculations of a man? No one doubts Swedenborg's sincerity. Either his declarations affecting his authority as a teacher are true, or he was mistaken. There can be no doubt he claims to speak by authority. We may say we have it from his own lips. They who believe in his mission cannot in consistency deny the truth of his words; they who do not believe in his mission, can.

Another branch of the subject will be treated in a second paper.

GILBERT HAWKES.

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"The extension of vision in modern theology to the entire history and philosophy of religion, has already produced not only new problems, but brilliant and fruitful results, profitable not only to the theology of the New Testament, but also to the elucidation and confirmation of Christianity itself. . . . The entire Old Testament and its religion is beginning to be treated . . . as one great prophecy,—a rich compensation for those individual prophecies which had to be given up as exegetically untenable."—*Dorner.*

## THE PLAINLY SHOWN OR NEW-JERUSALEM LORD.

"I shall shew you plainly of the Father."—JOHN xvi. 25.

"My Father worketh hitherto and I work."—JOHN v. 17.

"Every one is allotted his place in the heavens according to his idea of God."—T. C. R., n. 163.

Is it possible for a change of form to occur with any substance, or a change in its mode of activity, and still its essential qualities remain unaltered? Undoubtedly, it will be replied. There can then be *actual* changes in that which is *essentially* unchangeable? True. Is it conceivable that an Omnipotent, self-subsistent Being can actualize his own potentialities, either as regards Himself, or in regard to that which is from Him and external to Him? The question answers itself in the affirmative. Does the actualizing of these potentialities, in regard to Himself, imply self-change? Yes; but only formally, or as to the applications of the unchangeable qualities of His being. Does such formal or modal change imply imperfection? In itself, it implies neither perfection nor imperfection; if the Being be perfect, He must remain unchangeably perfect throughout all formal changes or modes of working; for it is contrary to the laws of thought to suppose that that which is not acted upon can ever essentially alter. But would it not imply greater perfection in God if we supposed such changes inapplicable to Him; and that all manifestations of Him were only subjective and the results of our finite and defective vision? No; for that would not be the unchangeability of a living, working God, adapting His providential guidance to human freedom in its use and abuse; but rather the dead unchangeability of a stock or a stone; and consequently such supposition would be virtually idolatry, — the worship of a dead Sun.

But can the finite comprehend the infinite? No; but it can apprehend its existence as a fact. This no one denies. Can, however, the finite mind know the character and qualities of the Infinite and Absolute? Yes; as much as man can know

anything. Man can know God as much or more than he can know the ground upon which he walks; for his senses only inform him of his own sensations, and not what excites them, or lies outside of him. Man is a receptacle of life, and all derivations, if unperverted, are of like quality with that from which they flow. This is a fundamental truth of the new revelation. The Infinite flows into man, and in him attests His own existence and character. But the influx into man would expend itself unapprehended if there were no external planes of reaction upon which the Infinite could be finitely mirrored or manifested to him. God is both within man and outside of him; and man apprehends from within the objects submitted to his comprehension from without. External manifestations of the Divine are necessarily finite because man is so; but life from the Lord flowing into man's consciousness from within, whispers to him that in the finite and external manifestation, God is objectively appearing in accommodation to his mode of perception. At bottom, it is God's knowledge of Himself which is inflowing.

To know that there are degrees of perception, but that every one may know the Lord to the utmost capacity of his understanding, is to plainly see Him; even if the more interior perception of one is obscure to the more external perception of another. To know Him as a Divine Man, with whom all men may commune by His accommodation to the states of their will and understanding; to whom all may come as to a Father, or as if they were mother, or sister, or brother; to whom the whole Church is as a wife, and if faithful protected by Him from all the power of the hells, is surely plainly to know Him. And apart from such knowability of God and his goodness by mere accommodated manifestation, we have the revelation of His infinite goodness in the very worst condition in which any can place themselves, even beneath hell, namely, simply to be as if they had never been created; so devoid of life as not to be called *he* nor *she*, but *it*; and thus the existence of a very devil in His final condition of everlasting restraint is to himself preferable to mere nothingness.

The ruling principles actuating a man's life, form within him

the idea concerning that Life from whence his own is derived; and according to this idea his place in the heavens is allotted. But the truth is immeasurably above the highest ideal possible to the finite mind; and hence the need of an external revelation to enable human perception to become more interior or higher. If we contemplate the Lord as the Infinite and Absolute apart from his Divinely Human character, he will be as incomprehensible to us as the blade of grass that grows at our feet. This is the sad condition of most of the philosophy and theology of today; still, I suppose it better than the devilish ideas concerning Him that prevailed a century or two ago. But these Divinely Human qualities are those of His Being; and neither as the Infinite or Absolute is He to be thought of apart from them. We know God plainly when we know that Christ is God, and that in Him is realized our highest ideas of manhood, and at the same time that He is infinitely above them; for then we know precisely who and what He is, with all His incomprehensibility.

We will now glance at the revelation concerning the Lord, by means of Swedenborg.

Wisdom proceeding from Love is the very soul or principle by means of which all things were created; and this in all its manifestations is masculine. By means of the Love for this mode of proceeding — which was Wisdom itself — were all things conceived and brought forth; and this Love in its image was made feminine. Both principles are absolutely one in the Lord; and this oneness is imaged in the conjugial principle in creation, in which two become relatively one flesh or one in spirit. Yet as male and female, although conjugially one, are yet distinct in creation; and although both principles are actually one in Jehovah, yet each may be abstractly considered or contemplated apart from the other. Thus in the masculine sense we may speak of God as our Heavenly Father, and also of Christ as the Son of God; whilst in the feminine sense we may speak of our being "born from above," or "born of God," as also has been said of our Lord. Swedenborg writes: —

"The Lord's Divine Humanity was not only conceived, but also born of Jehovah. That the Lord was conceived of Jehovah, is well known from the Word; that He was born by the Virgin Mary, but as another Man, is also known. But when He was born again, or made Divine, it was from Jehovah who was in Him, and who was Himself as to the very Esse of His life."—A. C., n. 2798.

As the Lord ardently desires that those whom he created should love him, and as this love must be grounded in the Wisdom displayed in creation, it follows that, according as his Wisdom is loved, the feminine principle is manifested by man. In this principle is He conceived and brought forth to view, in so far as we coöperate or conjoin ourselves with him. Yet it was the feminine principle in Himself which produced by derivation the feminine principle in creation. This it was that superinduced celestial and spiritual embodiments from the womb of the heavens,—degrees of being by means of which the angels could conjoin themselves with Him. He was born on the earth from Mary, that He might be born in Divine flesh from Jehovah; for it was the Maternal element in the Divine which bore Him as the Son of God. It was Infinite Love which actualized in nature a degree of being which He had always held potentially, and which Divinely corresponds to the material plane of creation. Let us here outline by a diagram the superinduced degrees of the Lord's Being:—

| Actualized degrees of the Divine body; to be permanent. | Assumed body to be dissipated. Formed from created substances. |
|---|---|
| Divine-Celestial. | Celestial heavens. |
| Divine-Spiritual. | Spiritual heavens. |
| Divine-Natural. | Body from Mary. |

The body formed from created substances was put off when the degrees of Being held in potency were all actualized. The humiliation or exinanition consisted in forming them whilst passing down through the heavens to the earth,—each degree being formed for manifestation on a correspondent plane of creation. The glorification consisted in the dispersion or dissipation of the created substances by the Divine

power of the fully actualized degrees. In the sepulchre the material body was dissipated; and during the Ascension the heavenly substances clothing the higher degrees were put off. Thus the Lord is now in actuality a Divinely Celestial, Divinely Spiritual, and Divinely Natural Man; whilst before creation he held these degrees only in potency in his absolute oneness of Being, there being no need or cause for their actualization.

The Incarnation of the Lord was thus twofold. There was a Divine Natural born of Jehovah; and a material natural which was from Mary. The latter was a reactive embodiment necessary for the actual formation of the former. The Divine Natural degree was fully actualized as the material body dissipated in the sepulchre. The body of man which is derived from his mother, is also dissipated in course of time. But he rises only as to his spiritual body, having no other natural body than the one maternally derived; whereas the Lord rose even with that degree of Divine Being which corresponds to the material flesh and bones of man. He is, therefore, a Divine Man from first to last: "God with us"; Divinely Incarnate,—omnipresent in nature by means of an actualized Divine Natural degree of Being; as the higher degrees are omnipresent in adaptation to correspondent planes of creation.

Had the Lord's birth not been twofold, He could not have saved man; because it was by means of outer bodily coverings woven from created substances that He could approach angels, men, and devils, without destroying them. And if men themselves are not born again, or of God, they cannot be saved by Him.

Yet we must not suppose that the Divine flesh is in itself lower than the celestial or spiritual degrees in the Lord. All the degrees are one in Him, and are only separate in adapted action to those whom He has made. At the Ascension the lowest degree became one with the highest, but the separate mode of operation remained; and the Spiritual Sun, which objectively reflects His Manhood, shines out brighter in correspondence to the more perfect adaptation.

William Denovan.

## SOCIETY IN A HUMAN FORM.

It is one of the leading principles set forth by Swedenborg that all society is in a human form; and with the realism peculiar to his style, which is always a language of things substantial, distinct, and tangible, he proceeds to speak of the heavenly societies as the "Grand Man," and of the different varieties of men, as those who inhabit the province of the right eye, or of the hands, or of the soles of the feet, as the case may be. The seeming grotesqueness of such expressions springs partly from the fact that with many persons there is still a mental confusion between the human *shape* and the human *form*. The body of a man is in human shape, his spiritual as well as his material body; but his mind, his life, his associations, are in human *form*—that is, in the "order beauty, and method" (this is the definition of *form* given by Worcester in his Dictionary) proper to humanity. Those who are in the provinces of the heart, the lungs, the eyes, the hands or feet, are those human beings whose characters enable them to perform analogous functions and uses to these organs in the body.

Since, then, this order and arrangement is not merely an external shape, nor a figure of speech, but an actual and present reality, it follows that we, and all human beings on the earths, as well as in the heavens, in all associations and organized societies, from the smallest household to the largest government of nations, are both separately and together in a more or less perfect human form or order. Paul saw this truth very clearly in regard to the Church.

"Now ye are the body of Christ, and members in particular; for the body is not one member, but many. If the foot shall say, 'Because I am not the hand, I am not of the body,' is it, therefore, not of the body? And if the ear shall say, 'Because I am not the eye, I am not of the body,' is it, therefore, not of the body? If the whole body were an eye,

where were the hearing? If the whole were hearing, where were the smelling?

"But now hath God set the members, every one of them, in the body as it hath pleased him. And the eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you. Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

Our common language is full of such thoughts, as when we say that a nation arises "as one man," or that an able officer is "the right hand" of his chief, that a ruler is "the head of his country," or when we speak of workmen as "hands," or a favorite child as "the light of a father's eye." Even our gestures and outward acts are full, unconsciously, of a correspondence between the spirit and the body. Disorderly movements and attitudes indicate the mental disorder and want of spiritual repose, and the history of our inner nature is moulded far more plainly than we dream, in every outline, *pose*, or action. The mode of death by beheading, so universal during the anarchy of the French revolution, was an instance of the tendency of the inner life to manifest itself by characteristic acts, for it was a rejection of that which rules and is the highest principle and centre of authority.

It has been strikingly suggested that one meaning of the long discipline of mankind by battle and war may have been its training whole masses to act in unison for a common defence or attack; rank upon rank, line against line, formed in perfect order, and swayed by one voice, together advancing and together retreating, or wheeling to the right or the left hand. Fearful as are the miseries of organized war, it is better to see "the august and willing rise of a population as one man" in support of a principle, acknowledging certain fixed laws of combat, than to have a continual succession of personal contests, or tribal feuds, without law or coöperation, or any mitigation save from impulse and accident. It is better for mankind that their evils should be under rule and restraint; that even the hells should know a fixed law and government.

There are two very marked tendencies of the present age, which are not contradictory, although they may at first seem so,— an approach to unity, and an increased development of individuality. All the mechanical and scientific discoveries, enlarging the powers of man and adding to his physical comforts, increased facilities of communication and travel, growing interchange of thought and of material products, colonization, and exploration, all tend to bring humanity at once into a certain unity, and at the same time to feed individuality, and leave it freedom for growth. We can realize now the truth which Paul so clearly communicates, that a perfect — that is, a *human* — unity consists, not in *sameness*, but in *variety* of function and use. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?"

So if the women in a household or nation are harsh, masculine, unfeminine, where are the graces and affections, the tenderness and tact that make life beautiful? The heart here beats slowly and sluggishly, and the whole life suffers in consequence. Or if, on the other hand, its men are weak and effeminate, the spiritual lungs labor and are oppressed, and there is no freedom of thought, or breadth and decisiveness of view. The more elements a society includes, and the more fully these are developed, each "after his kind," the more perfect and strong will be the life, the fairer and more gracious to the sight, more complete and powerful in action and result.

There are some exquisitely beautiful analyses of character in Swedenborg's descriptions of the different provinces of the Grand Man, especially in those that relate to the different degrees and kinds of perception represented by the eyes, the ears, the nostrils, etc. He says of "the eye, or rather its sight," for his thought is distinctly of the use of function so represented, that all infants belong to this province. The eyes, as we know, often retain a sweetness as of youth in their expression after the hair has grown gray, the skin wrinkled, and all the other features have changed in outline and character. To this region of buoyant perception and joyous insight belong

in the heavens, the paradises, and gardens that bloom forever, atmospheres, glittering as from gold or pearls, or tiny flowers,—a very *gladness* of light and color, which gives to every object a certain splendor of life. We see this dimly expressed in the buoyancy of childhood and youth here; every home receiving brightness and joy from their delight in life. The child

> "Beholds the light, and whence it flows,
> He sees it in his joy;
> The youth, who daily farther from the East,
> Must travel, still is Nature's priest,
> And by the vision splendid
> Is on his way attended;
> At length the man perceives it die away,
> And fade into the light of common day."

Another kind of perception from obedience, and willing submission to the Divine Will, is expressed by the function of the ear, with its fine, full harmonies of sound; and still another, by the subtle perceptions of odor and fragrance. Women, and children who have passed beyond infancy, are gifted with these perceptions, which seem to relate to insight into character, and those things that belong to love and goodness, and are, in a heavenly life, attended by vernal warmth and surpassing light, and beautiful melodies from angelic choirs. The perception of odors is more delicate and indefinable than any other sense, and yet is closely linked with all. Often one breath of a familiar flower will bring vividly back the whole landscape, with every sight and sound, the season of the year, and with these, every pang, or every throb of delight associated with it by chance. So, also, one perception of love reveals at times, as it were, in one flash a whole life with all its hidden and yet unborn possibilities.

The wide range of Swedenborg's knowledge of human character strikes one with wonder as he turns from these exquisitely poetic delineations of perceptive natures to the noble and simple outline of those angels of inspiration and protection who belong to the "province of the head," and again to the keen, shrewd sketches of the restless, impatient, conceited spirits of memory, ever desiring to learn some new

thing; or those, represented by the bones in the human frame, living in a state, "not untranquil," but obscure and slow in their vitality, and to many others, as remarkable in accuracy of detail, yet too numerous to describe here at length.

Through all these minute narrations there is a continual recognition of the perfect Humanity, towards which tends all possible attainment or growth,—the image and likeness of our Lord. The regeneration of the individual—as well as the perfection of the society—is described by the human form, as in the Psalm it is said of the spiritual creation, as truly as of natural birth, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." "Jesus answered and said unto him, 'Verily, Verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.'" Also in the Epistles the same image is used: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

ELLA F. MOSBY.

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## THE FROST OF SORROW.

I ROAMED a valley where the wintry blast
Had sered and locked the barren ground with frost;
And bitterly I mourned for beauty lost,
And all the glory of the summer past,
Considering not how Nature's treasures last
While earth grows cold and seas are tempest tossed,
Nor how beneath the very path I crossed
Lay countless seeds for budding spring amassed.

Oh, man! if sorrow chills thy spirit now,
And like a winter lays thy pathway bare,
Fear not! joys sow their seeds like flowers, and thou
Shalt hold through winter charms for spring to wear.
Ope but thy soul to God, and lo! His brow
Shall shine within and wake the blossoms there!

ERNEST W. SHURTLEFF.

## SCIENCE IN RELIGION.*

It has been evident to some for years that the outcome of modern science would be beneficial to the cause of religion. They could not believe that the immense industry and the well-nigh perfect honesty with which scientific investigation was pursued would end in an inhuman atheism. Many threatenings there have been that religion would be overturned in favor of theories having a purely material source, and some in alarm and some in joke have pictured the effect of such a supersedure. "Scientific Ethics" is the title given by one in ridicule to the proposed new system, and he has carried it out in some detail, of which an instance is given "to show the simplicity and vigor of the system, and how readily and cheerfully it adapts itself to the varied relations and experiences of life":—

"Let me see; I guess it was yesterday, I killed my mother-in-law. No matter about the circumstances. They are not peculiar. We had a bit of discussion, with the result stated. It was a case of natural selection, struggle for existence, and survival of the fittest, all aptly demonstrated in good shape. Nature prevailed. 'Moral principles must conform to physical necessities.' Yet when I administered the second blow, to finish up the job, she gave me such a look that it did *seem* as if I felt a twinge of pity at the method of so untimely a taking off. But it was only for a moment, until I could adjust the system which was then fresh and new to me. I found that it worked all right. It was the triumph of science, and I was content."†

With more refined wit Prof. Bowne has taken the same line of argument, reduction to absurdity, in his celebrated article "Science Must Go," first published in the *New-York Independent*. But whether cast by the Chicago lawyer or the Boston professor, the shaft was sent forth in all seriousness,

* "Natural Law in the Spiritual World." By Henry Drummond. F. R. S. E.; F.G.S. New York: James Pott. 1884. pp. 414.

† *New Englander* for March, 1884, page 147.

and as a part of a great contest, of the issue of which not all have been hopeful. Yet we doubt the use of such weapons by these or any writers if they had not felt that the enmity of science was rather apparent than real, and that the contest was virtually decided.

Another sign of the same termination is noticed in some of the best pulpit work of the day. The immense field which science has opened is seen by such men as Washington Gladden to afford immense increase of material for preaching, and they are beginning to use for parable and illustration the recent discoveries. The minister who once advised us to have a cabinet as well as a library was only wise before his generation. In future the unscientific clergyman will fail, because he does not "behold the lilies, how they grow."

If it has come to this, that theologians fellowship scientists, and scientists begin to be less contemptuous of theologians, there is room for a book for which our people at least have waited some years. They have waited for some one to take up the work of showing the unity of the universe, the relation of science and religion, their mutual dependence and their oneness as to primary source. They have waited for a scientist to see the eternal and indissoluble union, and to cry out, "What God hath joined together, let not man put asunder." They have known that such a scientist would look higher than to natural religion, would reverence the eternal verities of the Word, and would unite in himself the scientific and the religious. Such was Swedenborg in his science, and such was scarcely a scientist since till now.

Now, not without emotion, we greet the much-needed book. The title, "Natural Law in the Spiritual World," gives the clue to the contents. There is natural law. There is a spiritual world. The writer knows enough of both to see what others have desired to see, but have not seen, and he is at once so religious and so scientific as to present in their oneness the laws of both nature and spirit. He narrates that he came to this insight by "lecturing on week days to a class of students in the natural sciences, and on Sundays to an audi-

ence consisting for the most part of working men on subjects of a moral and religious character."

"I cannot say that this collocation ever appeared as a difficulty to myself, but to certain of my friends it was more than a problem. It was solved to me, however, at first, by what then seemed the necessities of the case. I must keep the two departments entirely by themselves. They lay at opposite poles of thought, and for a time I succeeded in keeping the science and the religion shut off from one another in two separate compartments of my mind. But gradually the wall of partition showed symptoms of giving way. The two fountains of knowledge also slowly began to overflow, and finally their waters met and mingled. The great change was in the compartment which held the religion. It was not that the well there was dried, still less that the fermenting waters were washed away by the flood of science. The actual contents remained the same. But the crystals of former doctrine were dissolved, and, as they precipitated themselves once more into definite forms, I observed that the crystalline system was changed. New channels, also, for outward expression opened, and some of the old closed up; and I found the truth running out to my audience on the Sundays by the week-day outlets. In other words, the subject matter of religion had taken on the method of expression of science, and I discovered myself enunciating spiritual law in the exact terms of biology and physics."

This shows, perhaps sufficiently, the writer's attitude. If it cannot be named in a word, it is only because no word has yet been made for it. He is a spiritual-naturalist. He has a perception of Nature as the "working model" of spirit. "In the spiritual world the same wheels revolve — without the iron." To the New-Churchman the relation of correspondence, of soul in body, of the inward manifested in and vivifying the outward, is so obviously universal that he will ask at once how far Mr. Drummond sees this. He begins by showing that he has a knowledge on this subject which is perfectly clear so far as it goes, and so far perhaps as it is discernable from below. For a perfect view of correspondence, one must look from above, and thus see the relation of spiritual to

natural by seeing that of Divine to spiritual. But Mr. Drummond says,—

"Since Plato enunciated his doctrine of the Cave or of the twice-divided line; since Christ spake in parables; since Plotinus wrote of the world as an imaged image; since the mysticism of Swedenborg; since Bacon and Pascal; since 'Sartor Resartus' and 'In Memoriam,' it has been all but a commonplace with thinkers that 'the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made.' Milton's question —

> 'What if earth
> Be but the shadow of heaven, and things therein
> Each to other like, more than on earth is thought?'

is now superfluous. 'In our doctrine of representations and correspondences,' says Swedenborg, 'we shall treat of both these symbolical and typical resemblances, and of the astonishing things that occur, I will not say in the living body only, but throughout Nature, and which correspond so entirely to supreme and spiritual things, that one would swear that the physical world was purely symbolical of the spiritual world.'"

After further explanation of his purpose, which is to display that relation between spirit and matter which is not adequately described by the term "analogy," but better by the term "correspondence," Mr. Drummond proceeds to his chapters which have the force of utterances to his Sunday audience.

*Biogenesis* is his first subject, and he proceeds at once to discuss the theory of spontaneous generation, to explain why it has been set aside as false, to show the acceptance of the general law that all life is from Life, and then to expound the fact that, in the individual soul, there is no life apart from the Life, and no healthful development apart from the source of Eternal Life in the Lord. "He that hath the Son hath Life, and he that hath not the Son of God hath not Life." "Except ye eat the flesh of the Son of Man and drink His blood, ye have no Life in you."

Just here he makes use of his insight to displace a false doctrine — that of spontaneous development of the religious

life. No spontaneous generation in nature, then none in spirit, he argues.

"A thousand modern pulpits every seventh day are preaching the doctrine of spontaneous generation. The finest and best of recent poetry is colored with this same error. Spontaneous generation is the leading theology of the modern religious or irreligious novel, and much of the most serious and cultured writing of the day devotes itself to earnest preaching of this impossible Gospel."

Thus he shows how the mineral remains a mineral by immutable law, since it has no power within itself of raising itself to a higher plane of life, and adds, with the best eloquence,—

"No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilization can endow any single human soul with the attribute of spiritual life. The spiritual world is guarded from the world next in order beneath it by a law of biogenesis; 'except a man be born again — except a man be born of water and of the Spirit — he cannot enter the kingdom of God.'"

It is now easy for him to show what the Word means by death, and it is easy for him to point out the laws of regeneration which proceeds, as he declares, by the law of evolution, "first the blade, then the ear, after that the full corn in the ear."

*Degeneration* is the next subject. Left to itself, the type degenerates towards barbarism. Having illustrated this with the aid of Mr. Darwin, he has evidently laid open a law governing the spiritual. Just as the body, neglected, deteriorates; so the mind, neglected, tends to unmake itself. "The soul that sinneth, it shall die." Salvation is in striving to rise, in escaping decay. Nature takes the talent from him that buries it. He speaks of the animal life in the mammoth cave; the little crustacea have eyes which are only specks upon the surface, and says that they show the inevitable result of irreligious life, namely, to have eyes and see not.

So with *Growth*. The mystery in the growth of a plant is

like the mystery of the growth of the soul. Man has to plant himself aright, and the result follows. He needs but to spread the sails, and a miracle is wrought. If he be planted wrongly, the sun will not help; if he steer wrongly, the wind will not save him from shipwreck. He and all Nature has a coöperative part, which is little but indispensable. "To as many as received Him, to them gave He power to become the sons of God."

*Death*, too, has a lucid treatment. Death, scientifically, is from a breaking of the correspondence with surroundings. It is partial or complete, as the breaking down of the correspondence is partial or complete. It is complete with animals and all lower life, because their relation with their surroundings is completely sundered; but with the truly developed man the break is only with the material surroundings, and so he dies so far as the animal does, but not, like the animal, totally, because the bond with the spiritual is not broken. With man, "to be carnally minded is death." Here he displays the wisdom and folly of Agnosticism: —

"When the Agnostic tells me he is blind and deaf, dumb, torpid, and dead to the spiritual world, I must believe him. Jesus tells me that; Paul tells me that; science tells me that. The nescience of the Agnostic philosophy is the proof from experience that to be carnally minded is death. Let the theological value of the concession be duly recognized. He builds in all sincerity who raises his altar to the unknown God. He does not know God. With all his marvellous and complex correspondences, he is still one correspondence short."

He does not condemn natural religion when it takes its place as the footstool of revealed religion, but he insists that "to correspond with the God of science, is not to live. '*This* is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent.'"

Next he considers *Mortification*, the process by which power is lost, and applies this to dealing with evils. The evils can be dealt with safely only by utter destruction, the sinful nature must more gradually be mortified as to its weaknesses, and then self-denial preserves the safety.

*Eternal Life* seems a subject beyond science, but Mr. Drummond shows that Mr. Spencer helps us here by declaring that "uninterrupted correspondence with the environment would be perfect life," and then explains the relation denoted by communion with God.

Under the title *Environment* he brings out strongly the ability of man to choose his influences, and so to put in healthful order his surroundings. This brings him to declare the doctrine of man's dependence. He, like all created life, is a recipient, and his true life depends on his so environing himself that he receives, unperverted, life from the Lord.

*Conformity to Type* affords its lesson. He enlarges upon the similarity of ovules, and the development of each after its own type, and thus reaches the lesson that the "Christ-Life" received in the soul will build up a life like itself. "The protoplasm in man has a capacity for God. The soul, in a word, is made to be converted." The Incarnation was the revealing of the one Type in order that man might be conformed to it. The conformity, science teaches, cannot be accomplished by protoplasm alone, but by the Life; and so the religious man is not self-developed, but is born of God. Here is set forth the scientist's expression of saving faith: —

"Let him choose Life; let him daily nourish his soul; let him forever starve the old life; let him abide continuously as a living branch in the Vine, and the True-Vine Life will flow into his soul, assimilating, renewing, conforming to Type, till Christ, pledged by His own law, be formed in him."

In two chapters on *Parasitism* and *Semi-Parasitism*, Mr. Drummond, with sharp emphasis, gives warning against that in religion which is represented by parasitical plants and animals. As these, by depending upon another life for sustenance, inevitably lose their powers, so does man, by parasitic clinging to a church of forms, lose his development. Here the reverence which has been characteristic of the author does not desert him, but he deals his blows unsparingly. In the Romish Church, and in all churches, there is, he believes, much helpless clinging, to the neglect of the individual's

religious development. He merely obeys the Church, asking and obtaining nothing but ease. This sense of security is purchased at great loss to the soul, the powers of which soon show decay. Mr. Drummond shows that, in any church, there may be this parasitic life, and points out that when parents have merely clung to their religion, without the right questioning and applying, their children are apt to turn away from it through the mere activity of mind which belongs to youth. "An infallible standard is a temptation to a mechanical faith." This is evidently a subject for our people most carefully to consider, for it is evident that they cannot be of the New Church, nor bring up children in it, except as they have verified and are verifying its truth by living experience; but there is no space for discussing our parasitism here.

In his last chapter, on *Classification*, Mr. Drummond is led to point out the radical distinction between religion and morality,—a most important and timely lesson.

The book is a marvel of clearness and fulness. It makes at once the contribution which might come from twenty minds. With one throw the writer has bridged the chasm on both sides of which multitudes wait to pass over. This has not been without preparation; "others have labored," but almost unnoticed. For him who has set the key-stone, the arch must be named. Yet he will join us in most heartily thanking God for so luminous a gift to the thoughtful of all lands,—a lamp shining by "the everlasting light."

THEODORE F. WRIGHT.

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IT is an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle, I know there is both light and heat, but yet put out the candle and they are both gone; one remains not without the other; so it is betwixt faith and works.—*John Selden.*

## SWEDENBORG STUDIES.

TRANSLATION OF THE "DIARY," VOL. III., nos. 3241 TO 4544.

THE work of our English brethren in turning the "Diary" into the vernacular, and in giving it the appearance of a finished work of Swedenborg, continues with energy. The divisions given by Dr. Tafel in his Latin edition have not been heeded, and are indeed of little importance, except that the present volume evidently contains the work of two translators, whose work observed Dr. Tafel's division. Thus we have nos. 3241 to 3428 from one translator, and the rest from another, who began at what Dr. Tafel called the "second part." Now the work of the second translator is much superior to the first, and his style is quite different, which makes us wish that the first one hundred and eighty numbers could have been given to the previous volume.

In these early numbers we have the same peculiarities which marred the second volume, such as "deep below (*profundius*)" "of persons (*eorum*)" "class (*genus*)" "old (*vetustus*)" "feel (*sentiant*)," which undoubtedly arose from conscientiousness, but are wholly unnecessary.

The rest, including pages 55 to 448, has different characteristics. It is smooth, firm, and much more intelligible, and is annotated to a considerable extent for the benefit of the general reader. Overlooking a few words now excluded from our best translations,—such as "all and singular," "previde," "apperceive," and "ratiocination,"—it is as good as the best, and, considering the nature of the original, deserves the highest praise. A little labor in revising, which would have struck out these oddities, would have made the work excellent.

We have noted in reading some inaccuracies or omissions which it may be well to specify:—

Page 6, line 13, for "besides that I knew what it was" read "without my knowing what it was."

Page 11, line 14, for "influx into the fibres" read "influx into the lips, so that the lips are not moved by immediate influx of the ideas into the fibres."

13, 39, after "Infinite" add "and from the whole finite the Infinite cannot be perceived."

20, 39, for "in the Word, Lord," read "in the word Lord."

22, 19, "as has been said" should be "unless as has been said."

40, 29, for "which I do not remember" read "which I remember."

63, 19, "1740" should be "1748."

69, 16, for "certain spirits" read "priests."

71, 10, "which I can hardly find words to describe" should be "which I cannot describe, expressive words do not occur."

76, 2, after "his evils" add "to which black and white compared."

82, 28, two lines left in Latin seem to mean "which jaw was simultaneously moved by the gums, which motion they had from my jaw, and gums, and lips."

83, 22, for "seldom inaugurated in short of thirty years" read "cannot be inaugurated sometimes within thirty years."

96, 7, "it will be" should be "it must be."

104, 18, add date "1748, October 12."

114, 11, add date "1748, October 14."

116, 31, insert after "end" "and ordered all things for ends."

122, 29, add date "1748, October 16."

125, 8, add date "1748, October 17."

130, 2, after "world of spirits" add "and heaven."

133, 14, for "good works" read "faith and good works."

Page 137, line 2, "Hulm" (*Holmiæ*) should be "Stockholm."
140, 24, for "of spirits" read "of the world of spirits."
142, 26, "before they know" should be "without knowing."
164, 1, for "according as one had spoken," read "as if one had spoken."
164, 35, "this night" should be "this whole night."
174, 20, for "Ooctober 28" read "26."
189, 28, add "Thus they then speak through others."
193, 1, after "insinuated" add "by the Lord."
205, 22, for "in the conjugial principle" read "in marriage."
208, 31, add date "1748, November 3."
216, 5, add date "1748, November 5."
220, 1, "thoughts" should be "knowledges."
233, 9, add date "1748, November 9."
224, 3, for "not" read "nor."
245, 38, "*nos compos*" should be "*non compos.*"
256, 39, the title is here omitted.
276, 26, add date "1748, November 24," and again in line 45.
281, 27, add date "1748, November 26."
308, 37, the translator here omits to render *intra aream* which we take to be *intra arcam*, "within the ark."
327, 38, add "to know" after "given."
359, 19, after "man" add "both to himself and others."
366, 26, "July 3" should be "July 2."
369, 4, "July 12" should be "July 13."
377, 18, "1479" should be "1749."
378, 36, "1748" should be "1749."
384, 23, "August 15" should be "August 16."
385, 31, "August 16" should be "August 18."
393, 23, "August 25" should be "August 26."

These are all very small matters, and really go to prove the general accuracy of the work.

There is much in the contents of this volume which leads to interesting study. We note the same candor as everywhere, in the expressions "I do not yet know," to be found, for instance, in nos. 4025, 4396, and 4500. So he says in n. 4190, that more may be said of an affection, "but I cannot yet do so." And he says very frankly "that a flood took place is evident from many things of which I spoke with them; but as to the ark of Noah, there are more things which induce the belief that it signifies something else, as that there was room, food, and water for so many animals which were therein, and that it was so capacious. But I leave these things, because there are spirits who wish, by means of that which actually took place, to confound me so that I should think that everything written by Moses in Genesis was such because there was such a paradise, and Adam, and so forth."—n. 3415. This was written September 30, 1748.

On the other hand, the perception of the reality of spirit makes marked increase, so as to agree with the published teachings. See nos. 4159 and 4437, in the latter of which he speaks of "the state of souls after death, how they see, feel, and enjoy other senses."

What is said of one or two Bible characters requires more examination than can now be given. The question which naturally rises as to a member of the Jewish Church being still in the world of spirits, seventeen centuries after the judgment of that era, brings up also the question as to the application to be made of the sayings that spirits counterfeit such characters so fully as to deceive themselves and others. Number 3679 needs careful study, but the whole subject would best be taken up separately.

It is interesting, also, to observe that at a certain point the entries grow brief and infrequent, which appears plainly to be due to the author's occupation with the "Arcana Cœlestia." Instead of making several entries each day, he begins about the first of December, 1748, n, 4114, to make breaks of seven or even more days, and to refer to subjects which would arise

in connection with Genesis, thus the rib, n. 4129; shame of nakedness, n. 4133; Enos, 4139; his writing referred to, nos. 4143, 4146; the "internal sense," n. 4149; Noah, 4154; the Flood, n. 4155; the antediluvians, n. 4174; the Book of Genesis, n. 4243; Babel, n. 4265; the serpent, n. 4321; letters received as to the sale in London of the first volume, n. 4422.

The excellence of the translation of this last volume makes us hope that the standard will be maintained through the remaining volumes. We would commend the type, which is clear and large, and which will made easy the use of the expected Index.

### FORMATION OF THE SPIRITUAL KINGDOM IN HEAVEN.

Some surprise was recently expressed by a reader at the teaching that the development of the spiritual kingdom of heaven did not take place till the Incarnation. He had evidently thought of the two kingdoms, celestial and spiritual, as existing from the beginning.

There are two thoughts about it which it is well to have in mind. One is that, potentially, the spiritual kingdom existed from the beginning, but that actually it did not have development except as a change took place in the minds of men. This change, as is well known, was the separation between the will and understanding, which every one can see in his own mind by noting that his understanding of duty may rise very high, while his desire to perform it may be very weak. This change, which came in at the period in human history denoted by the Flood, produced a distinction of minds, and so of religious characteristics, which is indicated by Swedenborg under the term spiritual as contrasted with celestial. The Most Ancient or Antediluvian Church was celestial, but the Ancient or Posdiluvian was spiritual, and with its progress there came into development in heaven a spiritual as distinguished from a celestial kingdom.

The second point to be remembered is, that there was no end of this spiritual or Ancient Church till the judgment wrought by our Lord at his first advent. The Church had declined until it reached a state when, in order to preserve

anything of it, the subordinate, Jewish Church was established as a church of representative rites, and, in the spiritual world, disorders had arisen which are fully represented by the Holy Land possessed by corrupt nations which resisted the setting up of the Jewish Church. And this state of things required the Incarnation. The Lord remembered them in their low estate, and did not shut them up into the hand of the enemy. He wrought a judgment by which order was introduced in the spiritual world. This was one of the great objects of the Incarnation. He preached to the spirits in prison from the time of Noah (I. PETER iii. 20).

Now this instituted in separateness, and peace, and completeness, the spiritual kingdom, which had been up to that time one with the celestial. That which had been predicted by the division of Solomon's empire into the two kingdoms of Judah and Israel took place.

We may now note a few of the teachings which, without this bit of previous explanation, might be obscure to some: —

"At that time [when Jacob blessed his sons] the spiritual kingdom was not distinct from the celestial, as it was after the Lord's coming; but it was one with the celestial, only it was the external of it."—A. C., n. 6372.

"That the children of Israel occupied and inhabited the land of those who represented the hells was representative of the fact that, about the time of the Lord's coming, the infernals occupied a great part of heaven; but the Lord, by coming into the world and making the human in himself Divine, drove them out thence and cast them down into the hells, and so freed heaven from them, which he then gave as an heritage to those who were of his spiritual kingdom."—A. C., n. 6306.

This differentiation of the spiritual kingdom brought also into distinct being the three heavens: the celestial, spiritual, and natural. The natural heaven consists simply of the external of both the others.—A. C., n. 9741. And so we read in another place,—

"Since the spiritual could only be saved by the Lord's coming, thus they could not previously be raised up to heaven, therefore

they were held meanwhile in the lower earth, in places there which in the Word are called pits. This region was beseiged around by the hells, where were falsities by which they were then much infested; but they were, nevertheless, guarded by the Lord. But after the Lord came into the world and made the human in himself Divine, then he freed those who were there in the pits, and raised them up to heaven, and formed from them the spiritual heaven, which is the second heaven. This is meant by the descent of the Lord to those beneath, and by the deliverance of the bound."—A. C., n. 6854.

A NEEDED CHANGE IN A. E., n. 675.

In n. 675 of the "Apocalypse Explained," Swedenborg was treating of the "tenth part of the city," and adduced several passages from other parts of the Word to illustrate the explanation. In these interpretations he always made reference to previous remarks in the same or other works in order to avoid repetition. One of the passages was from Zechariah, in explaining which he said, "that length denotes good, and breadth truth, see above n. 197." The photolithograph has just this, and the English translation renders the Latin without change or comment; but the reader, on looking back to n. 197, will find only four lines which have no connection with this subject. The reference is really to the work on Heaven and Hell which had been frequently referred to in this work before. It is evident that the word "above" (*supra*) is an error, and that the necessary correction must be made.

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There is a harmony in the sound of that voice to which Divine love gives utterance, and some appearance of right order in their temper and conduct whose passions are regulated; yet these do not fully show forth that inward life to those who have not felt it; this white stone and new name is only known rightly by such as receive it.—*John Woolman.*

## BOOK NOTICES.

BIOGEN. A SPECULATION ON THE ORIGIN AND NATURE OF LIFE. By PROFESSOR ELIOT COUES. Boston: Estes & Lauriat. 1884. pp. 66.

A DAINTY and antique pamphlet brings to hand a remarkably honest and lucid essay on *the* vital subject. First prepared for delivery before the Philosophical Society of Washington, the essay has received in publication a preface, an introduction, and an appendix. The preface gives a witty account of the meeting and the discussion of the paper, and the second gives the account contained in the Society's bulletin. The essay itself, which is put into the best English — with an occasional point of style which excites doubt — takes up at once the question of the origin and nature of life. The Society had lately heard essays which contained respectively the chemico-physical theory, which gives to matter all potency, and the vitalistic theory which refers life to the existence of a "vital element." The essayist proceeds to assail the materialism of the first theory at every point, though aware that it was the favorite with most of those present. He is clear in his reasoning, pungent in his wit, and scientifically firm in his conviction. Matter is not self-originated; the egg it produces will not hatch; to hold to the theory of materialism, as most scientists do, is to hold to the possibility of making a machine of perpetual motion, or of having it make itself, which all scientists deny.

On the positive side Prof. Coues holds that, simply by taking into account, the existence and operations of our own minds, the materialists are refuted, and are forced to acknowledge that the facts of materialism are not the only ones, since the mind holds the conception of existence originated from above, and demands the acknowledgment that itself is not material. This leads to the mention of soul or spirit which is declared to be scientifically demonstrable, and of which the appendix treats more fully. The existence of the luminiferous ether as a fact is presented, and the existence of man in a way adapted to this ether, as his body is adapted to the air, is argued. This in man which is not his body, and which is not destroyed by death, is called by our author "biogen," though he says that "it is the substance which composes

that thing which a well-known and very frequently quoted writer calls the 'spiritual body.' On this plane, which our people would call the interior natural, Prof. Coues places the spiritual world, and we think he has risen as high as scientific research could take him, and immeasurably higher than ordinary scientists go, yet without obtaining a view of the absolute spiritual. But this is of small consequence to the usefulness of his tract among scientists, for till they can rise to his level, they can have no view of things revealed, and no mental room for revelation. The essay is admirable and highly encouraging. It echoes "Natural Law in the Spiritual World," so far as it goes, and demands the same cordial reception by our people, by all teachable people. We must give the final question for a specimen of the style: —

"What is the principal difference between a living human being and his dead body, if it be not the presence or absence of the soul? And if it be nothing like this, what, then, is it more like?"

Creation; or, the Biblical Cosmogony in the Light of Modern Science. By Arnold Guyot, L.L.D. New York: Charles Scribner's Sons. 1884. pp. xii., 136.

In reverent language Prof. Guyot attempts to show that the Bible really does describe accurately the creation of the natural world. Others have made the same attempt; but Prof. Guyot's is, perhaps, peculiar in its comprehensiveness. The preparatory state, "without form and void," he regards as the primitive state of matter, in which gaseous material was generally diffused. The creation of light he regards as the "concentration of diffused matter into one or more nebulæ, appearing as luminous spots in the dark space of heaven." The "firmament," or "expanse," is the formation of the starry heaven. The gathering of the waters and appearance of the land, is the formation of a solid crust, which appears above the waters, and produces the first and simplest plants. The making the luminaries represents the appearance of the sun, moon, and stars, as the photosphere of the earth subsides. The creation of sea creatures and birds, describes the successive appearance of "marine animals, fishes, reptiles, and birds," with the first great display of land plants, and the formation of coal beds. The beasts of the earth and man, naturally are the mammals and men. And the seventh day stands for the moral and spiritual development of man, with no new natural creation.

New-Churchmen have been somewhat in the habit of disregarding efforts of this kind, knowing that it is the spiritual creation of the heavenly Man that is primarily described. Yet there must be some correspondence between this spiritual creation and the natural creation of the earth. The same Divine order must be followed in both. And therefore the story, though primarily a parable, must in some sense embody natural truth. We prefer the interpretation which applies the story to the appearances from the earth itself; and have serious objection to the theory that nebulous matter was at first diffused, and that the suns were formed by the concentration of it. But we would not hastily reject the whole of even this part of Prof. Guyot's theory; and the description of the work of the last three days, is on the whole satisfactory.

The little book is clearly printed, well bound, illustrated by nine engravings; and is sold for a dollar and a half. J. W.

Times of Frederick I. By Z. Topelius. Chicago: Jansen, McClurg & Co. 1884. pp. 370.

We have nearly exhausted our terms of admiration in speaking of the previous volumes of the *Surgeon's Stories* and will now only say that the volume at present under notice compares favorably with the rest. The times which followed the death of Charles XII. in 1718 were peaceful, and therefore we do not read here of constant wars, but of the efforts of the nation to recover from its exhaustion and humiliation. The scene is now largely in Finland, but the reader has full views of Stockholm, and enters with deep interest into the contest between Hats and Caps, the war party and the peace party. Here are Count Horn, the premier for thirty years, who raised the nation once more upon its feet, and who was the political leader most respected by Swedenborg; and here are Counts Tessin and Gyllenborg, and many others, whose lives need to be known to the careful reader of Swedenborg's MSS. Here, of course, is Queen Ulrica Eleonora, sister of Charles XII., and partaking somewhat of his qualities, who raised the Swedberg family to the nobility, and changed their name in the brief time when she held the sole sovereignty. Frederick I., her husband, the Crown-Prince of Hesse-Cassel, Swedish king from 1720, appears somewhat unfavorably; indeed, all the characters who are ever mentioned by Swedenborg, are here portrayed in the same light.

The stories, for this volume has two connected romances, bring the reader down to the year 1740, when the peace party had been overthrown, and when war with Russia was about to begin, and leave the reader anxiously awaiting the next volume, which will be entitled "Times of Linnæus." Swedenborg is twice mentioned. He was, during this period, dividing his time between his duties in the House of Nobles, his charge of the Royal Mines, and his preparation of scientific works, mineralogical, anatomical, and philosophical. We have spoken of the book with especial reference to the light it throws upon Swedenborg's time, but it is calculated to delight the general reader, and to turn every eye with longing to visit the places of which it speaks.

THE KEY OF KNOWLEDGE. By THOMAS GOYDER. Philadelphia: E. Claxton & Co. 1884. pp. 188.

WE have been greatly pleased in reading this little volume, which is number six of the Popular Series published by the Swedenborg Publishing Association. It is a republication, but we do not see why the words of this noted New-Church minister of England are not as applicable now as ever. In the directness and clearness of his style, Mr. Goyder compared well with any such writer, and he gave in these papers an exposition of the inspiration and interpretation of the Word which cannot be set aside. This book, like other publications of the Association, was edited by Rev. B. F. Barrett.

THE *Andover Review* for March was its third, and perhaps its most outspoken, number. Prof. Tucker in the leading article plead for Evangelism as a name and a thing, and urged greater church efficiency by increase in cities of the ministerial force, and by greater care to counteract the irreligious tendencies of European immigrants. He approves of the modification of Orthodoxy now going on as promotive of Evangelism. Dr. McKenzie discourses well of the Holy Land, but, unfortunately, such articles as his, and the sermon on Natural Beauty, seem out of place in this militant magazine. Prof. Hincks's account of Weiss's Theology is clear and strong, indicating at once the candor and the cordiality with which Andover now greets German thought. The Editorial Departments are excellent. "Opinions at Second-Hand" is a sharp reproof of the too frequent habit of criticising without reading. E. C. Smyth points out that Calvinism did condemn non-elect

infants. A very warm reception is given to "Beyond the Gates": "In this dream of the Father's house many essential gospel truths are expressed with a charm that wins attention and a vigor that compels assent. The superstructure, if sometimes fanciful, is always alluring; and the reader who shall be won by its beauty to step within its walls, will find his feet upon the rock." The writer of this notice is Rev. W. B. Wright, of Boston.

The *Andover Review* for April was especially valuable on account of its containing a translation of the Bryennios MS.,—"The Teaching of the Twelve Apostles,"—with which document we are already somewhat acquainted through newspaper reports. It was too early for the *Review* to give more than a rapid glance at its history and contents from the pen of Prof. Smyth. The Rev. Francis H. Johnson's paper on Theistic Evolution was by far the strongest article in the number, and treated of the results of scientific research on their theistic side. The suggestion that men were originally unintelligent, and lost in innocence as they gained in intelligence, was dwelt upon as the best way of harmonizing the idea of a Fall with that of the development of the mind,—a view which has been held in the New Church, and which is likely soon to be the common opinion of scholars.

Mr. J. Barr Robinson's pamphlet on the obligation of the United States to pay certain bonds issued before the War to cover debts owed by Southern people to foreign merchants is courteous in its tone. He sees no way by which English bondholders can make claim for bonds issued by the Confederacy, for this was held by the United States to be an unlawful organization; but he pleads for the payment by the government of *ante-bellum* debts such as arose from trade with the South. We suppose these debts, like many owed in the same way to Northern merchants and manufacturers, to be private matters. We do not see how the international element enters at all. The general government did not authorize the debts, and, unlike the case of the Geneva award, from which Mr. Robinson argues, no foreign government has anything to allege in relation thereto against the United States. If the pecuniary misfortunes of the debtors have made payment impossible, there is no more claim against the general government than arises when an American railroad fails to pay the principal or interest of a foreign loan. Others, besides Paul before Agrippa, must use the limitation, "except these bonds."

Christianity Triumphant is a little volume by Rev. Dr. Newman, of New York, printed by Funk & Wagnalls in their Standard Library. The chapters appear to be extracts from sermons of a florid style. Many interesting facts are given, and the great fact that infidelity is not so bold as once it was is forcibly stated. The spirit of these declarations is not what it should be, and such publications are not without risk of rousing the very opposition they affect to despise. Infidelity is not to be conquered by reviling it in a spirit of pride.

Food and Morals is the title of a sermon delivered by Rev. J. F. Clymer, Methodist, of Auburn, N. Y., and published, in connection with advertisements of the Health Food Company, by Fowler & Wells. The author emphatically sets forth the need of obedience to physical law, and asks, "Why are we called upon to present the body a living sacrifice to God, if its powers are not to be sanctified to holy purposes? Why may we not now, under the laws of redemption, begin to build a new heaven and a new earth, new souls and new bodies?" There is no danger of magnifying the importance of this subject among our people or elsewhere.

In "Deterioration of the Puritan Stock and its Causes," Dr. John Ellis makes a forcible argument against tight dresses, expresses his well-known views as to the wines spoken of in Scripture, and makes an appeal to clergymen in favor of the New Church; the whole making a neat pamphlet of fifty-two pages which can be had from the author at 157 Chambers Street, New York City.

Dr. Trall's "Hygeian Cook Book," published by Fowler & Wells, contains many suggestions of this once famous hydropathist as to the preparation of vegetable food "without the use of milk, sugar, salt, yeast, acids, alkalies, grease, or condiments of any kinds."

To those who are searching for names for their children, or who wish to give good advice to those who may be searching, we commend the "Dictionary of Baptismal Names," forty-six pages, issued by John C. Stockwell, 25 Ann Street, New York City.

Such a book as Marion Harland's "Cookery for Beginners" (D. Lothrop & Co) does not come into our field, but we can commend it as a handsome and convenient treatise, containing information of much value to young housekeepers, and furnished with blank pages for additional rules.

## THE NEW CHURCH.

### *The New Church and the New Movement.*

VERY soon after the formation of the first of our Societies in this country, the Church of New England was divided, and the division gradually extended itself. There came to be two sharply distinguished bodies, where before there had been some community of feeling and outward unity. The conservative, or Calvinist or Trinitarian feeling, was superior in some places; in others the Unitarian feeling. The strife was so bitter that division was the only recourse, and the body in minority in a town was forced to retire and to build itself a rival meeting-house. For a time the Unitarian body flourished, but recently the Trinitarian element has prevailed. Meanwhile a great change has taken place in the faiths of both bodies. The Unitarians were undogmatic from the start, but were mainly Arian, and they still revere the name of Channing; but only the elder people are Channingites. The younger class are nearly all in the attitude of Theodore Parker, and, with them, Biblical study and theology are on the wane. Social science is especially attended to; and, with much generous fidelity, the moral questions of the day are discussed by pulpit and pew.

The change in the "orthodox" or Trinitarian body is equally marked, and is not wholly different. Like their liberal brethren, the conservatives have listened to German teachers till in some respects they stand about where their opponents did some years ago. This is especially true of their view of the Sacred Scriptures. They have not fully classed them with common writings, as the Unitarians have done, but they have come to treat them with a kind of criticism which borders on irreverence. The Unitarians believe that their former opponents are following them. Most Trinitarians are evidently uneasy, not knowing what the result will be.

This dread among the Trinitarians has brought about a most interesting condition of things. The nomination of Newman Smyth to a chair at Andover was objected to, on the ground of his rejection of some Calvinist principles. A great contest arose. Mr. Joseph Cook, who had been the teacher of teachers, and who

had done much to bring the new German orthodoxy into this country, suddenly made his lectureship an ally of the Calvinists. Dr. Smyth was defeated, but immediately became pastor of a leading church. Three young professors were sent to Andover, and all were found to be one with Dr. Smyth. The bitter opposition of the *Congregationalist* strengthened the cause of the young men till Andover became changed in heart, and sent forth its *Review* to be the defender of the new orthodoxy.

Must a new division now take place? We think not, on account of the strength of the new orthodoxy with the clergy and its popularity with the laity. Mr. Cook is a sort of weather-gauge, and he is himself propounding a new theology, half an hour each week, merely having his fling at Andover, and no longer exercising a controlling influence in any quarter.

The New Church has all along been a third party. This was inevitable. It could see the error of Arianism and the error of tripersonalism. For the protest of Unitarianism against Calvinism, it had much respect, but it could not look without dread upon the tendency of liberalism towards deism and materialism. It looked on while the old quarrel raged, earnestly desiring that men might take still higher views and so unite, but it gained the ear of very few. It could only do what could be done to increase the world's religious light, and to re-establish Christianity in its purity among a very few.

To-day, it must be confessed, that our Church has nearly the same relations, although we think its hopefulness has increased. Its fears are realized in the position of many in the Unitarian body; it finds little to affiliate with in those who are still Calvinists. But it considers with interest as to the relation to be held with the disciples of new orthodoxy.

Here care must still be used. The "new theology" exists among us only in a few books, such as those of N. Smyth, Ladd, Munger, Whiton, and Gladden, with a few bold articles in reviews; but its principles have not been formulated. The essay by Munger on the New Theology calls it a "Renaissance," and speaks of "conceptions of Christian doctrine floating in the minds of men with promise of crystallizing into form,"—"scarcely to be called more than a movement." Some in ridicule have called it the "new what-is-it." It is not unkind to say that the indefiniteness of this theology is due to the fact that men of honesty have put

away false doctrines without knowing just what to put in their places, and that they wait for positive views. Their attitude is both manly and humble, they do not boast of their superior judgment, they dearly love the doctrine of Redemption. If they have given up the verbal inspiration of the Word, they do not reject it; and they apply a test, namely, that of its relation to the Redemption, which will not take them astray, as now held. In setting aside the old idea of probation, they do not go further than to utter the truth that every man has his chance, and can be lost only through his own perverseness. The literature of this movement is so small that extracts might be given to indicate the form in which every cardinal doctrine is now held, but our space does not permit it.

The New Church can affiliate more closely with this movement than with any other, yet it must take heed. It must abide in its own light. It cannot talk of mysteries, as these men do. It cannot diminish or deny its blessed possessions for the sake of appearing humble. It cannot condone the manifest insincerity of the Andover professors who have subscribed a creed they despise. It can join with the new movement in respect to its evangelistic earnestness, and can so far be a pupil of it,—as we must confess with regret.

It would be presuming to predict; but we cannot help expressing our hopefulness of this movement, which we do without considering what may become of the men now prominent in it. For good or for evil, it will leaven the lump of Trinitarianism. If it should draw to itself the more spiritual Unitarians, if it should have perception enough to see that its present belief about inspiration has a deep and genuine truth within it, if it should not descend to persecution, as it promises not to do, and especially if it should maintain its present aim of making the Church the one agent of reform, and of making reform the companion of regeneration, it can do only good, and can only contribute towards the day of "one fold and one shepherd."

### *Clergy and Laity.*

The question as to the best way of providing for order in our Church and in its Societies is frequently arising, sometimes here, sometimes there; but, as the question is always important, it is seldom regarded as a merely local one. Our history, brief as it is, empha-

sizes the importance of the question. For it is a fact that, of the groups of people who first became interested in the teachings of the New Church, some have given rise to prosperous Societies, and some have ceased to be. These latter were often as numerous, sometimes exercising marked influence in their communities, but they neglected to advance beyond a temporary organization. They existed only in the stage preceding actual church order, and erected nothing that lasted. One reason of this was, undoubtedly, that a scarcity of ministers made it difficult to establish parishes.

In seeing the undesirableness of remaining in the unformed state, we have all seen the need of organization, and here have all been guided, let us hope, by considerations of duty and use. At least, if use has been carefully regarded, there has been always some way presented of taking the steps necessary to organization. These naturally involved the establishment of a ministry to serve the parishes or Societies, and, when such Societies united for the performance of general uses, as, for instance, the care of isolated persons, a ministry at large has been developed.

Not only has this been attained in some degree and with some variety, but there is unanimity now as to the need of a ministry, the members of which shall be educated, examined, approved, and set apart to this use. Very few question the benefit to be derived from a Theological School. If there are those who prefer the lay preacher or reader to the minister, it is either from the exceptional qualities of some leader, or from necessity in small Societies, or from an unwise willingness to consult for the present rather than for the future. We have sometimes heard people say, "We can get along without a minister," but we have never heard any one say "We can develop a strong and enduring Society without a minister."

All this being the common sense,—the employment of a ministry and the development of parishes,—no questions of magnitude remain, except such as pertain to the ordering of the ministry, etc., the relation of minister and people. We consider the latter the only subject in hand, because we are sure that the questions touching the grading of the ministry, and so forth, have received their settlement in the resort to the wise expedient of freedom for every section to order as it will.

But the point of the relation of clergy to laity is one which is still to some extent open. It is a point which may easily be viewed

from various positions, and in regard to which no rule can be made except it be so elastic as to suit various preferences, and so carefully founded in use as to display at once its reasonableness. Swedenborg speaks of the priests being governors (*praefecti*) in ecclesiastical matters, by which he means that they are set over ecclesiastical matters, and administer instruction and guidance in respect to spiritual matters. And little more is added, except as to what they are to teach, namely, doctrine from the Word, and how they are to teach, namely, so as to lead to the good of life, and it is taught that they must claim no honor to themselves. But nothing is added that binds the minds of minister or people in regard to their mutual relation. There is nothing which says that the minister's word is law, or which prescribes the mode of proceding in matters of Society business. The minister is of the Society; at least, if he does not join it, he is recreant to his duty; and the Society should adopt what most conduces to the common spiritual good.

Leading to good is a very noble work, but it is a work of self-sacrifice, of patience, of meekness, on the part of the minister, as following to good is a work of the same qualities on the part of the people. This *serving* the people in things spiritual is so much the most prominent use that we greatly prefer the term "minister" to all others. Our Lord, the "priest forever" was among men as one that served, and the Christian ministry is among men to carry on His work.

We think this characteristic of the ministerial office can be so put forward as to settle all questions as to the clerical position which may arise. A minister is employed by a people to serve them, to be their prefect over things spiritual. As he serves he leads, himself with them following the Lord. They can hardly have two minds, for they seek the same end. They are one in purpose and in spirit. Each party, if in truth of the New Church, will seek to do the other's will, and this will make the happiest coöperation.

Our readers will remember that Swedenborg once saw the chief priest of an angelic Society, who said "that he was the minister of the Church there because by serving them he administered holy things for the use of their souls."—C. L., n. 266. Thus his office was that of a servant of all in respect to holy things. His aim was to serve all.

If this be made the chief aim with our ministers the rest will

follow. The people will see that the minister is devoting himself to his function, and that he leaves them entirely free to attend to theirs, and both will soon come into a relation of mutual respect. The lay work is just as vital to the Church as the clerical work, and these two works must be fully and freely done in order that there may be that hearty, steady, coöperation without which nothing can succeed.

*The Massachusetts Association.*

Very bad weather did not prevent a helpful Fast-Day meeting. We shall give the minutes, the reports, and the addresses in our next number. There was much good news from the Societies. Boston had received twenty-three members during the year, and had seventeen more proposed; Roxbury had received twenty-five; others reported smaller gains, but almost all had gained; Providence and Salem had reduced indebtedness; Yarmouth had been informed of a bequest of ten thousand dollars; Newton had to report a system of contribution to general church uses, whereby each is to have its Sunday. The other Societies will try to follow Newton closely, in spirit, if not in the letter.

The Lecture Bureau had disposed of thirty-four thousand copies of "Heaven and Hell."

The addresses by the Presiding Minister, Mr. Pettee, and by the Rev. D. V. Bowen, were listened to with deep interest, and will repay careful reading.

*The Protesting German Brethren.*

We have received two German pamphlets, of which the first was printed at New York with the title, "A Protest against the effort of the Academy of the New Church to found a new hierarchy according to the organization of the General Church of Pennsylvania," and the second was printed at Philadelphia with the title, "Reply to the effort for the introduction of a priest-rule in the Lord's New Chnrch." These titles indicate that the reorganization of the Pennsylvania Association is not with the consent of all, and that a new Pennsylvania Association may be needed in addition to the "General Church." We do not regard the questions between these brethren as concerning New-Church people in general, and do not enter into the controversy. We approve always of freedom of speech, and of the discussion of such questions, with reference to what is useful rather than to what is personal.

## THE RELIGIOUS WORLD.

*The New Creed for Congregationalists.*

After four years of deliberation, the Commission appointed by the National Council to prepare a new creed for Congregationalists has reported. Twenty-two names are signed, including some of the most conservative and some of the most advanced clergymen. At first sight, the creed is too long — say about three pages of the Magazine. Next, we notice that its language is not always forcible, and that parts of it sound like an address. Then we mark that, long as it is, much is omitted,— as one paper puts it, "There is nothing about how the Three are One, no total depravity, no federal relation, no corruption of the will, no plenary inspiration, no governmental, or substitutional, or vicarious, or moral atonement, no dogmatizing about a first or second probation." We are not sure that this is just so, but we see evidence of much change of view.

The doctrine of the Lord stands thus: —

"I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

"And in Jesus Christ, His only son, our Lord, who is of one substance with the Father; by whom all things were made;

"And in the Holy Spirit, the Lord and Giver of life, who is sent from the Father and Son, and who, together with the Father and Son, is worshipped and glorified."

This statement, like them all, is capable of various interpretations, but it clearly indicates a willingness to leave room for variety of interpretation.

As to man's responsibility the doctrine is good so far as it goes,—

"II. We believe that the providence of God, by which he executes his eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone."

The next article treats less correctly of "the disobedience of our first parents."

Then the articles become more wordy. The one on the Scriptures will be closely read by all classes: —

"V. We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged."

There is surely much to commend in this statement, though it is vague in some respects.

The article on the Atonement shows much softening of the old view:—

"VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of his Son, who became man, uniting his Divine nature with our human nature in one person; who was tempted like other men, yet without sin; who, by his humiliation, his holy obedience, his sufferings, his death on the Cross, and his resurrection, became a perfect Redeemer; whose sacrifice of himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation with him."

As to the Church, the creed declares that "the Church of Christ, invisible and spiritual, comprises all true believers"; it approves of the "observance of the Lord's day as a day of holy rest and worship"; it defines, somewhat rhetorically, the two sacraments, and closes with the following:—

"XII. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead; and in a final judgment, the issues of which are everlasting punishment and everlasting life."

It should be remembered that this statement does not come with authority, and will not be either adopted or rejected by the National Council. It is a mere declaration of principles in language of the day, free from the objection of containing views no longer held, and which is likely to remain as an historic document, a sign of theological movement. We cannot say that we have expected more. We should not have been surprised at less.

It is noteworthy that in connection with this creed the Commission has proposed a Confession of Faith, to be used in receiving church members, and that in this connection the Apostles' Creed is used. Its "resurrection of the body" sounds oddly, unless we remember that most if not all the Commissioners do not mean the resurrection of the flesh; and we must note, also, that the candidate assents thus: "accepting, according to the measure of your understanding of it, the system of Christian truth held by the churches of our faith and order."

Criticism will now be in order, and will indicate how far the Congregationalist body was represented by the Commission. One thing we can conclude: that it is the best that could at present be done by

"Julius H. Seelye, D.D., Amherst, Mass.; Charles M. Mead, D.D., Andover, Mass.; Henry M. Dexter, D. D., Boston, Mass.; Alexander McKenzie, D. D., Cambridge, Mass.; James Gibson Johnson, D. D., Rutland, Vt.; George P. Fisher, D.D., New Haven, Conn.; George L. Walker, D.D., Hartford, Conn.; George T. Ladd, Brunswick, Me.; Samuel P. Leeds, D. D., Hanover, N. H.; David B. Coe, D.D., New York, N. Y.; William M. Taylor, D.D., New York, N. Y.; Lyman Abbott, D. D., Cornwall-on-the-Hudson, N. Y.; Augustus F. Beard, D. D., Syracuse, N. Y.; Wlliam W. Patton, D. D., Washington, D. C.; James H. Fairchild, D.D., Oberlin, O.; Israel W. Andrews, D. D., Marietta, O.; Zachary Eddy, D. D., Detroit, Mich.; James T. Hyde, D. D., Chicago, Ill.; Alden B. Robbins, D. D., Muscatine, Iowa; Constans L. Goodell, D. D., St. Louis, Mo.; Richard Cordley, D.D., Emporia, Kan.; George Mooar, D.D., Oakland, Cal."

*Comments on the New Congregational Creed.*

Our readers may like to hear how the New Creed has been received by evangelical minds: Western Congregationalism through the *Advance* likes it much, but New England treats it coldly in some ways. However, President Hopkins, of Williams, says he "should have preferred a shorter and simpler statement of the doctrine of the Trinity, but the creed will be of great service"; Prof. Smyth, of Andover, says the creed "allows sufficient space for discussions which are salutary and inevitable"; Prof. Tucker also likes it; Mr. Munger says "it is another effort of the Congregational Churches to free themselves from the dogmatism of the Westminster Confession and from mediæval dogmatism, and to get back into the simplicity of the Gospel,—a process not yet finished, but greatly advanced by this creed"; Dr. Danforth, of Philadelphia, calls it "a noble result"; Dr. Hyde, of Indianapolis, thinks "it will prove of immense advantage to our churches"; Rev. Arthur Little, of Chicago, says "it has looked the difficulties boldly in the face and passed on"; Dr. Noble, of Chicago, is the first to announce its adoption by a church; Dr. A. P. Foster doubts its containing the essential principles in all respects; Rev. Wm. B. Wright, of Boston, likes it, and is rejoiced at the signatures; Henry Ward Beecher finds it almost liberal enough, though "two or three heads point the wrong way"; Prof. Ladd, of New Haven, "heartily accepts"; Dr. Newman Smyth thinks it "worthy

of general adoption"; and President Noah Porter reads it "with great satisfaction."

For these comments we are indebted to the *Chistian Union.*

The *Independent* says of the Commission,—

". . . Of the twenty-five members of the Congregational Commission appointed to draw up a creed, twenty-two signed that which was agreed upon. Of the three others, one never met with the Commission and resigned some time ago; and two — Dr. E. K. Alden, of the American Board, and Prof. W. S. Karr, of Hartford Theological Seminary — withheld their signatures. Dr. Alden's special objections were, that the doctrine of the triunity was not expressed with sufficient explicitness; that the word *vicarious* is not applied to our Lord's Atonement; that the purpose of the baptism of infants as the seal of a covenant is not defined; and that it is not distinctly stated that probation ends with life. We understand that no one has authority to state what reasons induced Prof. Karr to withhold his signature."

*Immediate Resurrection.*

We always read the *Watchman* with great care as it represents the great Baptist body with fidelity, and it sometimes surprises us by its boldness in giving utterance to truth which must startle its readers. For instance, in giving an account of a deceased minister, it went so far as to give the words of Dr. Stearns, who said,—

"Earth is the poorer for his departure, but heaven is the richer."

We thought this savored of the new doctrine of immediate resurrection, and looked to the next address to see a more careful statement, but this was in the same key. Dr. Murdock said,—

"Obedient as always to the heavenly mandate, he has ascended to his heavenly rest."

This was surprising; but at least, we thought, Dr. Hovey, head of the Theological Seminary at Newton, will be more exact, but Dr. Hovey led all the rest. Thus he ended, greatly astonishing but much delighting us,—

"Truly a prince in Israel has now fallen. An active mind, in love with truth and seeking for it with unquenchable ardor, has entered the school above. A steadfast soul, fearing no evil, has passed through the last shadow into the perfect and endless day. A spirit, strengthened by service and purified by trial, is henceforth absent from the body but present with the Lord. We do not ask him to revisit the earth, or mingle in the cares of time. We shall go to him, but he will not return to us. Life is not a stream that returns to its source and repeats its course. It is progress, from youth to age; from the seen to the unseen; from the temporal to the eternal. The life of our brother was in the truest sense one of progress to the last of earth; and the last of earth was followed by the day-spring of an open heaven. He is not here, but there; henceforth a citizen of heaven forever with the Lord."

THE

## NOTES TO HEAVEN AND HELL,

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There are also issued by the School fortnightly, sets of questions on the portion of the book under consideration, which are for sale at 2 cents each, or, including the Notes, at $2.25 for the year.

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We have on sale a view of

## SWEDENBORG'S SUMMER-HOUSE,

from an etching on zinc, by Mr. Joseph Ropes. It is a very pretty picture of an object of much interest to all New-Church people. Those who own Worcester's "Life and Mission of Swedenborg" can trim the picture down to the right size, and, by carefully glueing the edge, insert it to face page 393, and thus make an interesting addition to the book. The price of the picture is twenty-five cents.

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**A Memorial of Theophilus Parsons**

has been prepared for private distribution, and a few copies have been placed with us for sale. It contains a *Beautiful Etching of Professor Parsons by Schoff.* The price is 50 cents in paper; 75 cents in cloth. The portrait alone is worth the price of the book.

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